

# The Young People's Magazine

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***Issued by the Free Presbyterian Church of Scotland  
Reformed in Doctrine, Worship and Practice***

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*“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them” Ecclesiastes 12:1*



***October 2025***

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**Cover picture:** Ploughing near Ingwenya, Zimbabwe. See page 185.

## The Young People’s Magazine

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# The Young People's Magazine

Volume 90

October 2025

Number 10

## When to Pray

“I pray every time I go on the A9” said a lorry driver quoted on *The Inverness Courier* website. The A9 runs from Edinburgh all the way to Thurso, on the north coast of Scotland. But the lorry driver was probably referring to the 110-mile stretch of this road from Perth to Inverness.

This very busy road has single-carriageway sections and others that are dual carriageway; the result is that there are more accidents, some of them fatal, than would probably be the case if the whole road was dual carriageway. Work to upgrade the road is being carried out, but progress has been much slower than was originally promised. The result is that it remains more dangerous than if the work had been carried out on the original timetable.

The driver who was quoted in the first paragraph obviously feels that there is a real risk of him being involved in an accident when he drives on the A9; so he feels the need to pray. Would he pray if the road was safer? It rather sounds as if he would not. To ask God to keep us safe in times of greater danger is good, but we ought to be praying for God's protection whenever we travel. There is a degree of danger even when we do not travel on a major road. Indeed we should ask God to keep us safe whenever we go outside. Even if we are walking on a quiet pavement, we might be mown down by a speeding car or even be attacked.

Even at home, no one can say that they are perfectly safe. The point is that there is some risk of danger wherever we are, and so we should keep on praying to God to protect us from dangers of every kind.

Every morning, before we begin the ordinary activities of the day, we should pray. Not least, we should pray that God would take care of us wherever we go and whatever we do. Of course, we have a responsibility to avoid undue risks, and we must stay away from what is sinful. It is dangerous to press on with what we know to be wrong. We ought always to commit all our ways to God, who is able to protect us in all circumstances (see Psalm 37:5). If we do not know whether some activity is right or wrong, we should pray God to help us decide properly.

Such a prayer does not need to be long. Do you remember Nehemiah,

when he was working as the cupbearer of King Artaxerxes. He was sad in the presence of the King when that was not allowed. The King asked him why he was sad. Nehemiah told him that it was because of the ruined state of Jerusalem. The King went on to ask what he wanted to request.

Nehemiah tells us that, before he answered the King, "I prayed to the God of heaven" (Nehemiah 2:4). It did not take Nehemiah long to say these words silently in his mind, but God in heaven heard his prayer. And God hears even shorter prayers – like the prayer of the woman who was concerned about her daughter that was possessed by a devil. She said to Jesus, "Lord, help me" (Matthew 15:25). And Jesus did help her; He very soon sent the devil out of her daughter.

We should begin the day with prayer, but we should also close it with prayer. We need to thank God for His care over us through the day. And if things have not gone well, it is another opportunity for us to pray about the consequences of what we feel has gone badly. We should also ask God to give us sleep, because we need rest for both body and mind. And it is God who can give that great blessing.

But what do we most need? We need God's blessing on our souls. We need to have our sins forgiven. We need to be converted and to be given a new heart and a right spirit. We need to be kept from every evil way. We need to be made holy and to be made ready to go to heaven at last. We need all spiritual blessings.

Only God can give the blessings that I have just listed and others that I have not. We need God's grace so that we may believe on the Lord Jesus Christ for the salvation of our souls. We need His grace so that we may turn from our sins in repentance. These matters are all very, very important. We should pray for them continually.

Paul tells us to "pray without ceasing" (1 Thessalonians 5:17). He does not mean that we should be on our knees all day praying to God – though every day we should spend some time on our knees in prayer – first thing in the morning and before we go to bed, in particular. And there are times when we should spend more time in prayer – for instance, when we meet greater difficulties than is usual and, more importantly, if we are conscious of spiritual difficulties, such as the seriousness of our sins.

But what Paul means is that we should always be ready to break off what we are doing and send up a prayer – it may be just one brief petition (remember Nehemiah in the presence of the King). We should not be able to go on hour after hour without remembering God and feeling our need to pray. It is only God who keeps us alive; so we must feel dependent on Him. It is only God who can make us spiritually alive; so we should feel even

more dependent on Him to work in us by the Holy Spirit, to bring us through the new birth. It is only God who can keep His children from falling away again into a life of sin; so they should be absolutely dependent on Him.

When should we pray? Yes, we should pray at particular times, but we should be ready always to turn to God in prayer. We should always feel our need of Him, and we must always be ready to express that need to God in prayer. We must always come to God in the name of Christ. And it is only through the Saviour that we may come into the presence of the perfectly holy God.

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## The Gospel Goes to Nkayi

*Rev J R Tallach*

In the early days of the Free Presbyterian Mission in Zimbabwe, Africa, there was an elder in the Ingwenya congregation called John Mpofu, or known by his surname, “Mpofu”, as is the practice in Zimbabwe. This good man had been a soldier in the army of King Lobengula, king of the Matabele people. Lobengula’s army had been involved in many military engagements and battles, not least against the British, and Mpofu had fought on the side of his king.

About 120 km north of Ingwenya lies the district of Nkayi. In Mpofu’s time (over a hundred years ago), there was little of the gospel at Nkayi, and ancestor worship was the predominant religion. There was a strong feeling against the gospel, and lions and leopards were a possible danger to life. After some time a message was received by the Ingwenya Kirk Session asking that someone be sent to start services at Nkayi, but no one was willing to move to the more hostile environment there. Mpofu arrived late at this meeting and, on learning that no one else was willing to go, he said, “Lina lonke lingamagwala. Ngizazihambela mina” – which is, in English, “You’re all cowards. I will go myself.”

True to his word he set off shortly afterwards, with his family and goods on a cart pulled by mules, on the slow and hazardous journey north to Nkayi. On the way they became aware that a lion, looking for food, had begun to follow them. Towards evening, Mpofu lit a big fire to keep the lion away. He then took one of the mules out of its harness and drove it into the darkness. The lion killed and ate the mule and ceased to be a threat to the travellers, as he was no longer hungry.

Mpofu also had his difficulties after his arrival at Nkayi. At one stage the thatched roof of his hut was set on fire, but he stayed at his post like the good

soldier he was. After a considerable time he was able to send a message to Ingwenya reporting that there was one woman he considered converted. He thought the missionary at Ingwenya, Rev John Tallach, should come so that they could have a communion.

This was arranged and the woman was received into membership. The Lord's Supper was held on the Sabbath morning. The address at the table was on the words from John 2:11: "This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory; and His disciples believed on Him". It was hoped that by a miracle of grace, others would follow this woman in the path of belief and profession.

John Mpofu, Rev John Tallach and the woman have long since gone to heaven, the place where there are no lions or leopards. To this day, services are held at Nkayi and the Lord's death is remembered, with descendants of John Mpofu still actively involved.

Another note about old Mpofu is about him taking services. He was not well educated but, like all God's children, he was taught of the Lord and he knew his Saviour. He was able to compare and contrast his service as a soldier of his earthly king, Lobengula, with the service of his spiritual King, Jesus. Lobengula, Mpofu said, expected Mpofu to shed his blood fighting for his king in battle, but Jesus shed His blood for His people. And Mpofu was among them. Are you?

"Who loved me," said Paul, "and gave Himself for me" (Galatians 2:20).

These Mission stories remind us of *our* need of a new heart, as in David's prayer, "Create in me a clean heart, O God, and renew a right spirit within me" (Psalm 51:10).

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## James Renwick

### 3. Preparing for a Difficult Ministry

*F R Daubney*

Another section of a paper given at this year's Youth Conference. Last month's article continued to summarise the Covenanter background to Renwick's life. It ended with a reference to Donald Cargill, a fearless preacher outlawed for holding services in the fields. He was executed in July 1681.

A 19-year-old man was amongst the crowds at Cargill's execution. He was James Renwick, who was born to godly parents, Andrew and Elizabeth, on 15 February 1662 in the village of Moniaive, Dumfries-shire. His father was a respected weaver.

Before the birth of James, the Renwicks had several children who died in

infancy, but the couple were resigned to God's will in the matter and Andrew said he was well satisfied with having children, whether they lived or died, providing they were heirs of glory. Yet Elizabeth prayed for a child who would not only be an heir of glory but would also live to serve the Lord. She saw in her son James an answer to her prayers and she had a firm conviction that he would be greatly used by the Lord.

Young James appears to have been godly from a child; when he was just two he appeared to be engaging in prayer and, from the age of six, he could read the Bible and often did so. He was very careful to obey his parents. He had two younger sisters but, sadly, his father died when he was just 13.

John Knox had recommended that every parish should have a school and, as there was a parish school near Renwick's home, it is likely that he went there for his early education. He proved a very able student, and it is thought he was sponsored by friends to attend the High School in Edinburgh. From there in 1677 he moved on to Edinburgh University at the age of 15.

Renwick's time at university was affected by the upheavals in church and state. On one occasion the Roman Catholic brother of the King – James, Duke of York – visited the university. A group of students protested about this and burned an effigy of the Pope. The Privy Council reacted by closing the university for several weeks and required the parents and guardians of the students to guarantee their sons' good behaviour before reopening the university.

In 1681 Renwick was ready to graduate. This was normally done by a public "laureation", or graduation ceremony. But the Duke of York was back on another visit; so the students' graduation speeches were dedicated to him with fulsome declarations of the Duke's Divine right as successor to the throne, and his critics were denounced as heretics. As a result, Renwick and some others refused to take part in the public laureation. Yet he did graduate privately later and continued at the university for some time studying divinity.

Renwick had got to know several non-conforming ministers, some of whom had been field preachers. But, following the worsening persecution after Bothwell Bridge, they had become more compliant and, in some cases, had accepted the government indulgences. Renwick attended services held in houses but became concerned that these preachers had yielded to those who were denying the Saviour's crown rights.

While the indulged ministers quoted Amos 5:13 and maintained it was "prudent" to "keep silent in that time, for it is an evil time", Renwick was convinced by the words of Isaiah 62:6, "Ye that make mention of the Lord, keep not silence". When he saw people being led through Edinburgh to execution or imprisonment for being "rebels and traitors", and especially

when he witnessed Cargill's execution, he became firmly convinced that these suffering people were the ones that he should be associating with and not those who compromised with the authorities.

Followers of Cargill in Edinburgh had formed themselves into a Society and so Renwick joined himself to them. But we will come back to the societies in the next article.

In July 1681, just after Cargill's execution, the Scottish Parliament passed the Test Act. This required all those in authority to sign an oath accepting the terms of the Act. It included affirming that the King was the only supreme governor of the kingdom, over all persons and all causes, in Church and state. Before long, ministers and ordinary people suspected of non-conformity were being required to take the Oath. In this way the Oath became the instrument of even greater persecution of the Covenanters.

A few months later, five young Covenanters were executed at the Gallowlee, near Edinburgh, for asserting the crown rights of Christ over His Church. Their bodies were buried as criminals at the foot of the gallows and their heads and hands were placed on spikes on the city walls. During the night, Renwick and a few friends bravely dug up the bodies and reburied them in the churchyard. They also took the heads and hands and buried them elsewhere.

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*For Junior Readers*

## Hearing the Word

“**W**hat went ye out into the wilderness to see?” Who asked that question? Jesus did. Who did He ask? He asked the crowds who had gone out to the wilderness to hear John the Baptist preach. Jesus wanted them to tell Him why they had gone to hear him.

Have you ever thought about that? Why do you go to church? Why do you listen to God's servants preaching? When we go to hear God's Word explained to us, it has to do with our souls and with eternity. Its results will remain for ever. Surely you do not want to trifle with the things of God.

We read of the hearers in Ezekiel's time – they listened to him as if to “a very lovely song of one that hath a pleasant voice, and can play well on an instrument.” God told him, “for they hear thy words, but they do them not”. So I am sure you realise that you should not go merely out of curiosity or for amusement. What should your aim be?

*First*, for the conversion of your soul. This is the very purpose of the ministry: “Faith cometh by hearing, and hearing by the word of God”. Is this what you want, what you pray for?

*Second*, to obtain all the teaching you need. When David went to inquire in God’s temple, he said, “I will hear what God the Lord will speak”. Is that what you are looking for when you go to church?

Should you not want to be reminded of truths from the Bible, perhaps things you have forgotten? And to put this knowledge into practice in your life? The Apostle James wrote about people who were hearers of the Word, but not doers: they go away and forget what they have heard. But he went on to say something about the man who is not a forgetful hearer but actually a doer of the word. He said, “this man shall be blessed”.

Do you remember the *Shorter Catechism* answer to the question, “How is the word to be read and heard, that it may become effectual to salvation?” It tells us that we should “attend thereunto with diligence, preparation and prayer; receive it with faith and love, lay it up in our hearts, and practice it in our lives”. Should you not try to put this into practice before going to church and listening to God’s Word!

As a godly man said, God “is sometimes found of them that seek Him not, but He is always found of them that seek Him!” That should be an encouragement to you.

*J van Kralingen*

## “I Will Pour Water”

### 2. Thirsty Souls

*R M M‘Cheyne*

Another part of a sermon, as edited, preached in Dundee in 1838. The first part, last month, spoke of God working in people’s souls.

Isaiah 44:3,4. *For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour My Spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses.*

**2. God begins with thirsty souls:** “I will pour water upon him that is thirsty.”

(1.) *Awakened people.* Often souls have been a long time under the awakening power of God. He has led them into trouble, but not into peace. He has taken them down into the wilderness, and there they wander about in search of refreshing waters; but they find none. They wander from mountain to hill seeking rest, and find none; they go from well to well, seeking a drop of water to cool their tongue; they go from minister to minister, from sacrament to sacrament, opening their mouth and panting earnestly, yet they find no peace.

These are thirsty souls. Now it is a sweet thought that God begins with such souls: "I will pour water upon him that is thirsty". The whole Bible shows that God has a special tenderness for such as are thirsty. Christ, who is the express image of God, had a special tenderness for them: "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary". "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "If any man thirst, let him come unto Me and drink."

Many of Christ's cures were intended to win the hearts of these burdened souls. The woman that had spent all upon other physicians – and was nothing better, but rather worse – no sooner touched the hem of His garment than she was made whole. Another woman cried after Him: "Lord, help me," yet He answered not a word. But at last He said, "O woman, great is thy faith; be it unto thee even as thou wilt". Another was bowed down for 18 years, but Jesus laid His hands on her, and immediately she was made straight.

Weary sinner, [1] *This is Jesus*; this is what He offers to do for you: "I will pour water upon him that is thirsty". Only believe that He is willing and able, and it shall be done.

[2] *Learn that it must come from His hand*. You go in vain to other physicians; you will be nothing better, but rather worse. Wait on Him; kneel and worship Him, saying: "Lord, help me".

[3] *Long for a time of refreshing*, that weary souls may be brought into peace. Arise and plead with God that He may arise and fulfill His word: "I will pour water upon him that is thirsty".

(2.) **Thirsty believers.** All believers should be thirsty; sadly, few are. Signs of thirst: [1] *Much thirst after the Word*. When two travellers are going through the wilderness, you may know which of them is thirsty, because he is always looking out for wells. How gladly Israel came to Elim, where there were 12 wells of water and 70 palm trees. So it is with thirsty believers; they love the Word, read and preached; they thirst for it more and more. Is it so with you, believing brethren?

In Scotland, long ago, it used to be so. Often, after the benediction was pronounced, the people would not go away till they heard more. Children of God, it is a fearful sign to see little thirst in you. I do not wonder much when the world stay away from our meetings for the Word and prayer; but, when you do, I am dumb; my soul will weep in secret places for your pride. I say, God grant that we may not have a famine of the Word before long.

[2] *Much prayer*. When a little child is thirsty for its mother's breast, it will not keep silence; no more will a child of God who is thirsty. Thirst will lead you to the secret well, where you may draw unseen the living water.

It will lead you to united prayer. If the town were in need of water and thirst was staring everyone in the face, would you not meet one with another and consult and help to dig new wells? Now the town is in need of grace – souls are perishing for lack of it, and you yourselves are languishing. O meet to pray. “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven.”

(3.) *Desire to grow in grace.* Some people are contented when they come to Christ. They sink back, as it were, into an easy chair – they ask no more; they wish no more. This must not be. If you are thirsty believers, you will seek salvation as much after conversion as before it. “Forgetting those things which are behind, and reaching forth unto those things which are before . . . press toward the mark for the prize of the high calling of God in Christ Jesus.”

*To thirsty souls.* Children, I look for the first drops of grace among you, in answer to your prayers, to fill your panting mouths. Yes, He will pour. “A vineyard of red wine, I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day” (Isaiah 27:2,3). “With joy shall ye draw water out of the wells of salvation” (Isaiah 12:3).

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## The Young Miner Who Prayed

Young Nicolas worked in a silver mine in a mountain near his home in Hungary. He was just 14, but already he was strong, hard-working and thoughtful. Sadly, his mother had died and his father was lame as a result of a bad accident. Nicolas’ only sister, Teresa, was deaf and could not speak. His younger brother Michal also worked in the mine; they had to support the others in their family. It was a long time ago, when it was common for children to go out to work to help provide for their family.

One day, when working in the mine, Nicolas gave a harder blow than usual to a rock and a piece of it fell at his feet. He had made a hole in the wall. No one else was near him just then; so he climbed in through the opening and found a chamber which was high enough for a man to stand in. He looked around in the light of his lamp and saw around him lots of silver ore. People thought that men had been digging there for precious metals in the days of the Roman Empire, many hundreds of years before.

Nicolas knew that a miner who found a new vein of silver was given a good reward; he looked forward to his family’s life being made much easier when he would get the reward. He broke off a piece of silver ore and rushed away shouting, “I have found a mine”, as he looked for the inspector of the mine.

The inspector’s name was Kosluth, but he was not honest or friendly. For

a while, he would not pay any attention to Nicolas. He accused Nicolas of playing a trick on him and demanded, "Lead me to the place".

Nicolas did so, but then he was amazed that there was no opening to be seen, although he knew the mine well, after working there for a long time. Kosluth was very angry with Nicolas, and the other miners laughed at the boy. Poor Nicolas knelt down and cried.

But there was an explanation. One evening, Nicolas was leaving work later than the other miners; he saw a light and heard noises where he had made a hole in the wall of the mine. As he came nearer, he recognised the noises as the knocking of hammers against the rock and men's voices. He was very surprised. As he looked through the opening, he saw six of the other miners knocking off pieces of silver ore and putting them into bags.

He heard one of the miners say it was a good plan of his to block up the hole after Nicolas had found it. He added unkindly: "How mean the little fool looked when he couldn't find the spot!" And the men talked of the great riches they would soon have when they would sell the ore, and then they would no longer have to work so hard.

Now Nicolas understood what had happened. The men wanted to sell the ore for themselves, when it really belonged to the company that owned the mine. Nicolas did not speak; he was afraid of what the men might do to him now that he had found them out.

Nicolas wanted to be honest; he knew that the men were stealing ore from the owners of the mine – ore that was worth a great amount of money. He was afraid that, if he said nothing about what he had seen, he would be doing wrong too. He did not want to trouble his father at that time as he was ill, and he had no other friend to ask what he should do. But he had been taught to pray; so as he lay on his bed, he kept asking God to teach him and to help him to do what was right

The next evening Nicolas stayed back after other miners had gone away. He wanted to find out more about what was happening. He found the opening in the rock; it was again open and, when he leant down, he could see the men helping themselves to the valuable ore. But, as he was watching, he let his lantern slip from his hand and it rattled noisily down to the floor of the mine.

The men saw that Nicolas was watching them and dragged him in where they were working. "So you have found us out," one of them told him, accusing him of being a spy, presumably for the mine owner. "Swear now that you will not tell anyone about us", he ordered Nicolas.

"I will swear no such thing", Nicolas answered.

Then the men tried to bribe him to keep quiet, but Nicolas answered, "I will not have your silver and be a thief".

The men now made threats against the lad, telling him that he might not see his family again. Nicolas fell down on his knees and cried; he was just a lad. After he had settled down a bit, he told the men, "I will do right, and may God help me and them" – referring to his family. Then he clasped his hands and prayed.

Afterwards he looked up and saw the men leaving. The last of them told Nicolas: "You will have the place all to yourself. They did not mean to come back any time soon – not for months. Then they built up the opening, so that Nicolas could not get out.

He was very upset. "O God," he prayed, "I tried to do right. Have mercy upon me and help me to die bravely." Then he realised that, as well as praying to God, he should do what he could to see if there was some way out.

He still had his light, and what was left of his dinner was still in a leather pouch; so he took it out and ate it. From what he knew of the mine – for he worked there every day – he realised that he must be near the side of the mountain opposite where the main mine entrance now was. He guessed that the original entrance to the mine, long ago, must be nearer his present position. He used his hammer to work out if any part of the wall of the chamber he was in was something other than rock.

At last he found somewhere soft and he started digging. He went on digging for some hours and, at last, the space was big enough for him to crawl into. With his lamp hanging round his neck, he kept on digging as he crawled on. At last he saw a gleam of light, from a star. He crawled out into the bottom of a dry well. He was now safe. So the first thing he did was to go on his knees and thank God. As he waited for daylight, the tired lad slept.

Very few people passed that way, but at last Nicolas heard footsteps and he shouted for help. His cry was heard; the person who was passing went for assistance; and Nicolas was brought safely out. It was the middle of the next night before Nicolas reached home. His family were very worried about him. Yet probably no one else was at all worried; it was very common for a boy to be lost in a mine or even killed. But God heard his prayers and brought him to safety.

No one except his family believed his story. But Nicolas brought the mine inspector to the old well and took him through the passage he had dug and on into the chamber where the miners were stealing silver ore. The inspector promised Nicolas that he would never again have to work in the dark mine. Presumably he was telling him that he would get a big reward from the owner of the mine that would buy everything he and his family would need for a long time.

I hope Nicolas was praying for something more than to be brought out

safely from the mine, urgent and important though that was. I hope too that he wanted not just to do the right thing by keeping the Eighth Commandment: “Thou shalt not steal”, but to live a godly life – even to think in a godly way. And I hope, when he prayed for mercy, that he wanted to be saved from his sins through Jesus Christ as the One who came into the world to suffer and die in the place of sinners.

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## Looking Around Us

### The Sabbath Is an Opportunity

The blades of a tall wind turbine in Perth crashed to the ground recently. The blades were 77 metres (253 feet) high. The turbine had been up and running for less than a year. It was providing electricity for the Perth offices of an insurance company.

The company expected to clear away the damaged blades over the next weekend. If that was done on the Saturday, there was no problem. But if the Sabbath was to be used, there was a problem, because the company had no authority to shift them. But whose authority would they have needed?

God's authority. The Sabbath is the Lord's day. He has given it to us to use for His glory and for our good – our spiritual good. Once they had fallen, the blades were no longer a danger to anyone.

The Sabbath is an opportunity. We should view it as an opportunity to get good for our souls, by going to church and by giving more time to the Bible and to prayer than on other days. We only have authority to carry out non-spiritual activities on Sabbaths if they are necessary or are acts of mercy.

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### *For Younger Readers*

## Jesus' Making Lazarus Alive Again

Do you remember hearing about a man called Lazarus in the Bible? He lived in a place called Bethany with his two sisters, Mary and Martha. Jesus often went to their house.

Lazarus became sick; so Mary and Martha sent a message to Jesus to tell Him. They hoped He would come and make Lazarus better. But Jesus waited where He was for a few days more.

Then Lazarus died. Mary and Martha were very sad. They thought it was now too late to do anything for their brother.

But Jesus came to Bethany. He showed it was not too late to help the family there. He came at just the right time. Yes, He had power to heal Lazarus. But He had power to do something even more wonderful. He could bring Lazarus back to life.

Lazarus' dead body had been put away, perhaps in a cave. Jesus called to him to come out. But Lazarus was dead. How could he come out of the cave?

He came alive again and came out of the cave because Jesus was able to give him the power to do so. He knew this was the best time to make Lazarus well again. He showed that His power was even greater than if He had healed Lazarus when he was still alive.

Jesus still shows great power, even greater power than in making Lazarus alive again. He does so when He makes bad people good.

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## Scripture and Catechism Exercises 2025-26

### General Information

There will be three exercises, the first in this magazine, the second next February and the third in May. Search the Scriptures, and may the Lord bless His Word to you so that it may be mixed with faith in your hearts.

Please read the following rules very carefully before you begin:

1. Your section *for the whole year* is decided by your age on *1 October 2025*. Stay in that section for the three sets of exercises. You may miss a prize or award by changing sections.
2. Exercises are to be sent to correctors, by post or by e-mail, before November 30, March 31 and June 30. So you have about two months in which to do each exercise. Please send it in time in case you lose marks for being late.
3. If answers are sent by e-mail it is helpful to send a separate e-mail for each person who is submitting exercises. The name of the person doing the exercise and their section should be the subject of the e-mail. If you are able to scan the completed exercises that is preferred. If you need to take a photo of them instead, please make sure that the answers are clearly readable.
4. Each entry is to be the work of the person whose name is on it, except for beginners in the Lower Primary Section, who are allowed a little help, as is anyone in any section who has special needs.
5. Prizes will be given in all sections except Lower Primary, and awards of books will be given to everyone in each section who does the three exercises.
6. Teachers and others working with young people can arrange for groups to do the exercises, and correctors will be glad to hear from them.

7. The exercises are based on the Bible Reading Cards which will be distributed through the ministers of the congregations (or they may be obtained from the Free Presbyterian Bookroom, 133 Woodlands Road, Glasgow, G3 6LE). It is very important for you to read God's Word every day. The exercises this year are based on the Bible readings from cards C and D: *Exercise 1*: Job 27 to Psalm 128, and Luke 1 to John 6. *Exercise 2*: Psalm 129 to Isaiah 40, and John 7 to Acts 19. *Exercise 3*: Isaiah 41 to Jeremiah 46, and Acts 20 to 2 Corinthians 4.

8. The exercises are also to be found as pdf files, at <http://www.fpchurch.org.uk/spiritual-help/scripture-and-catechism-exercises/>. When they are printed out, space is available for the answers.

9. The names of those who complete the first two exercises and of the award and prize winners will be published in *The Young People's Magazine*. Because of data protection laws, those who are doing the exercises for the first time should indicate on their answer paper if they wish their name to be published.

### Exercise 1

All answers from *overseas* should be sent to Miss Naomi Clemence, 60 Dougalston Gardens South, Milngavie, Glasgow, G62 6HT; [naomi.clemence@gmail.com](mailto:naomi.clemence@gmail.com). The correctors should have your answers before the end of November.

#### Senior Section (15 years old and over)

UK answers to Mrs J Hicklin, 22 Lasswade Road, Eskbank, EH22 3EF; [jmhicklin86@gmail.com](mailto:jmhicklin86@gmail.com).

#### Old Testament

Most of the questions are from Job 38 onwards.

1. Job has been complaining about all the bad things that have happened to him and how unjust it felt. (Turn back to Chapters 1-2 to remind yourself)

(a) Briefly describe what happened to Job. (5)

(b) Why had God allowed this to happen? (2)

2. (a) In Job 38 God finally answers Job. What does He say that Job's words lack? (1)

(b) In your own words write down *five* things that God asks Job if he has done. Who did do all these things? (6)

3. List *eight* animals that God describes in chapter 39. (4)

4. Why does God ask Job all these questions? What is He trying to teach him? See chapter 40 verses 2 and 8. (3)

5. Write out Job's response to God in chapter 40:3-5. (2)

6. Look at chapter 42:1-6.

(a) What effect does God's revelation of His greatness have on Job? (2)

(b) God blessed Job after he prayed for his friends. What did God give to him? (See 42:12-13.) (5)

(c) Job never found out the reason for his suffering. What can we learn from this about the troubles we face in our lives? (2)

#### New Testament

Read John chapter 3.

1. (a) What are we told about Nicodemus in verse 1? (2)

(b) Why do you think he came to Jesus at night? (1)

(c) Why does he say Jesus is a teacher from God? (2)

(d) What does Jesus tell him is necessary to see God's kingdom? (1)

(e) Why does this puzzle Nic

- (h) The coming of Jesus can increase our condemnation. Find a verse that explains how. (2)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 4 in the Shorter Catechism: What is God? (3)

## Intermediate Section (13 and 14 years old)

UK answers to *Mrs M Munro, 3 Borge, Isle of Harris, HS3 3HT; morag.rothach@hotmail.co.uk.*

### Old Testament

Read Proverbs chapter 3.

1. What advice is given to the son in verse 1? (2)
2. What shall be added to the person who heeds this advice? (2)
3. Which of the ten commandments promises long life and prosperity to those that keep it? (See also Exodus 20.) (1)
4. List the detailed advice given in verses 5,6,7,9 and 11. (5)
5. What is promised in each of verses 2,4 and 6? (3)
6. Why should we not despise God's chastening? (2)
7. What benefits do they receive who keep sound wisdom and discretion? (verses 23-26) (5)
8. State the final outcomes for: (a) the wise, (b) the fools. (2)

### New Testament

Read Luke 2:22-38. When Mary and Joseph took the infant Jesus to the temple to be presented to the Lord, they met a man and a woman.

1. (a) What was the man's name? (1)
- (b) What promise had he received from the Holy Ghost that was now fulfilled? (2)
- (c) What did he prophecy about Jesus? (3)
2. (a) What was the name of the woman? (1)
- (b) Describe her personal circumstances. (2)
- (c) What was her reaction when she saw Jesus? (1)
- (d) To whom did she speak about Jesus? (1)
3. Read Luke 2:41-52.
  - (a) Where did Mary and Joseph find Jesus after they missed him from the company? (1)
  - (b) What was he doing? (2)
  - (c) How old was he at this time? (1)
  - (d) Why were all that heard Jesus astonished? (2)
  - (e) What explanation did Jesus give to Mary and Joseph? (2)
4. Read Luke 4:1-13. Jesus was led by the Spirit to the wilderness where he was tempted by the devil. Describe: (a) The three ways in which the devil tempted Jesus. (3)
- (b) The responses which Jesus gave to each of the temptations. (3)

### Memory Exercise

Learn by heart and write out from memory the answer to Question 63 in the Shorter Catechism: Which is the fifth commandment? (2)

## Junior Section (11 and 12 years old)

UK answers to *Mrs M Logan, 21 Leys Drive, Inverness, IV2 3JB; moira.logan@btinternet.com*

### Old Testament

1. Read Psalm 62.
  - (a) David repeats in two verses why he shall not be moved. What are his three reasons? (3)
  - (b) "If riches increase, set not your heart upon them." In your own words, explain what this means. (2)
  - (c) Where are true riches to be found? (Matthew 19:21 will help.) (1)
2. Psalm 92 is a Psalm for the Sabbath day. Read the Psalm and answer the following questions.
  - (a) What is a good thing to do? (2)

- (b) What should we do in the morning and in the evening? (2)
  - (c) What will happen to the Lord's enemies? (1)
  - (d) Describe two things that will happen to the righteous. (2)
  - (e) What are we told about the righteous in old age? (2)
3. Read Psalm 113 and 1 Samuel 2:1-10.
- Write out the verse from Hannah's prayer which is similar to words found in Psalm 113. (1)

#### New Testament

1. Read Luke 5:1-11.
- (a) How long had Simon Peter and his friends been fishing without success? (1)
  - (b) What did Jesus tell them to do, and what happened when they obeyed? (2)
  - (c) What effect did this have on Simon Peter? (2)
  - (d) What do you think Jesus meant when He said, "From henceforth thou shalt catch men"? (2)
- (See also Matthew 4:17-20)
2. Read John chapter 1. In this chapter who is referred to as:
- (a) The voice of one crying in the wilderness (middle of chapter)
  - (b) An Israelite indeed, in whom is no guile (end of chapter)
  - (c) Cephas (end of chapter)
  - (d) The King of Israel (end of chapter)? (4)
3. Read John 4:1-42, about the woman of Samaria.
- (a) Why was the woman surprised that Jesus asked her for a drink of water? (1)
  - (b) How is the "living water", which Jesus gives, different to the water in the well? (1)
- (verses 13,14)
- (c) Why did the woman leave the well and go into the city of Sychar? (verses 28,29) (1)
  - (d) Give two different reasons why the Samaritans believed on Christ. (verses 39-42) (2)

#### Memory Exercise

- Learn by heart and write out from memory the answer to Question 57 in the Shorter Catechism: Which is the fourth commandment? (3)

### Upper Primary Section (9 and 10 years old)

UK answers to *Mrs M Schouten, 58 Fairfield Road, Inverness, IV3 5QW.*  
*mary.schouten59@gmail.com.*

#### Old Testament

The Psalms tell us about those whom God blesses and give reasons why we are to bless or praise God.

1. Read the following verses and describe the person whom God blesses. The first has been done for you.
- (a) Psalm 1:1;2. He loves God's law and thinks about it day and night.
  - (b) Psalm 34:8 (1)
  - (c) Psalm 41:1 (1)
  - (d) Psalm 65:4 (1)
  - (e) Psalm 84:4,5 (2)
  - (f) Psalm 115:13 (1)
  - (g) Psalm 119:2 (1)
2. From the following verses give the reasons why God's people want to praise and bless Him.
- (a) Psalm 66:20. (2)
  - (b) Psalm 72:18,19. (2)
  - (c) Psalm 103:1,3. (1)

**New Testament**

1. Read Luke 5:12-16.
  - (a) Write out the leper's prayer. (1)
  - (b) Who prayed in the wilderness? (1)
2. Read about the prodigal son in Luke 15:16-24. Put the sentences in the right order.
  - A. The father forgave him and welcomed him home.
  - B. The son prayed, "Father, I have sinned against heaven and in thy sight".
  - C. The father saw him coming and ran to him.
  - D. The son saw his need and began to go home. (4)
3. Read Luke 18:10-14.
  - (a) How many went to pray in the temple? (1)
  - (b) Write out the short prayer of seven words which pleased God. (1)

**Memory Exercise**

Learn by heart and then copy out the answer to Question 98 in the Shorter Catechism:  
What is prayer? (3)

**Lower Primary Section (8 years old and under)**

UK answers to *Mrs A MacLean, 12 Craigs Crescent, Edinburgh, EH12 8HT*  
*mrs.a.maclea@proton.me*

**Old Testament**

Write each missing word from Psalm 51: snow God clean sinned right.

1. Have mercy upon me, O \_\_\_\_\_. Psalm 51:1
2. Against thee, thee only have I \_\_\_\_\_. Psalm 51:4
3. Wash me, and I shall be whiter than \_\_\_\_\_. Psalm 51:7
4. Create in me a \_\_\_\_\_ heart, O God. Psalm 51:10
5. Renew a \_\_\_\_\_ spirit within me. Psalm 51:10

**New Testament**

In Luke chapters 1 and 2 we read of Jesus' birth. Write in each missing word:

1. The angel Gabriel appeared to Mary. He told her she would bring forth a son, and call His name J \_\_\_\_\_. Luke 1:31
  2. When Jesus was born, Mary wrapped Him in swaddling clothes. She laid him in a m \_\_\_\_\_ because there was no room for them in the inn. Luke 2:7
  3. There were shepherds keeping watch over their flock by night. An angel came to them and said, "I bring you g \_\_\_\_\_ tidings of great joy, which shall be to all people." Luke 2:10
  4. "For unto you is born this day in the city of David a Saviour, which is Christ the L \_\_\_\_\_". Luke 2:11
- Jesus' parents brought Him to the temple in Jerusalem. A godly man named Simeon came there at the same time, by the Holy Spirit. Write in each missing word from this list: salvation thanks arms wisdom Nazareth.
5. Simeon took Jesus up in his \_\_\_\_\_, and blessed God. Luke 2:28
  6. The Holy Ghost had shown him before that he would not die before he had seen Christ. Simeon said, "Mine eyes have seen thy \_\_\_\_\_". Luke 2:30

7. At that moment, a godly prophetess named Anna also came in. She gave \_\_\_\_\_ to the Lord, and spoke of Him to all them that looked for redemption in Jerusalem. Luke 2:38
8. Jesus and his parents returned to their own city, \_\_\_\_\_. Luke 2:39
9. The child Jesus grew and waxed strong in spirit, filled with \_\_\_\_\_, and the grace of God was upon him. Luke 2:40

## Overseas Prizes and Awards 2024-2025

### Senior Section:

**Prizes:** *Gisborne:* Shona Hembd. *Münster:* Clara Rösner.

**Awards:** *Auckland:* Peter Campbell. *Calgary:* Khloe Chang.

### Intermediate Section

**Prizes:** *Auckland:* Joseph Campbell. *Gisborne:* Brooklyn Hembd. *Sydney:* Ethan Macdonald.

**Awards:** *Calgary:* Karsten Chang. *Chesley:* Angela Tuinier.

### Junior Section

**Prizes:** *Edmonton:* John Mun. *Sydney:* Abigail Macdonald.

**Awards:** *Auckland:* Keith Smith. *Gisborne:* Preston Hembd.

### Upper Primary Section

**Prizes:** *Auckland:* Marion Campbell. *Gisborne:* Ashley Hembd. *Sydney:* Lachlan Macdonald.

**Awards:** *Chesley:* Meleah Tuinier. *Edmonton:* Anna Mun. *Fountain Inn:* Katherine Kerr. *Münster:* Conrad Rösner. *Santa Fe:* Scout Smith. *Tarragona:* Valentina Nayach van Essen. *Woodstock:* Jo-Anne Heikoop.

### Lower Primary Section

**Awards:** *Auckland:* David and Janet Campbell, Daniel Smith. *Chesley:* James and Nathan Kuiper. *Edmonton:* Hephzi-bah and Isaiah Mun. *Fountain Inn:* Jehosheba Kerr. *Gisborne:* Andrew and Iain Hembd. *Grafton:* Samuel Yong. *Melbourne:* Yuri Bratanov. *Santa Fe:* Winslow Smith. *Sydney:* Jackson Campbell, Hugh and James Macdonald. *Woodstock:* Emma Heikoop.

## New Zealand Youth Conference

The 2025 Youth Conference in New Zealand will be held, God willing, from 1:00 pm on Tuesday, December 16, till 1:00 pm on Thursday, December 18, in the Bay of Islands, New Zealand. The address is 11 MacMurray Road, Paihia 0200. The lower age limit is 16. The cost is NZ\$120. Payments can be made on arrival at the conference, but please e-mail Rev Jett Smith as soon as possible to tell him that you intend to attend (jettddaniel@gmail.com). The papers and speakers for this Conference are as follows:

**The Ten Commandments in Genesis**  
**The Picture and Practice of Godliness**  
**The Church in New Zealand**  
**Romanism – The Protestant Perspective**  
**The Family**

*Mr H Optland*  
*Rev Jett Smith*  
*Mr C Van Kralingen*  
*Rev G Macdonald*  
*Rev C Hembd*

Price £1.50